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ABSTRACT

A local community (Tullahoma, Tennessee, in this case) can serve as a good example to students of how a given locale fits into a geographic region and exhibits characteristics which are both typical and atypical of the region in general. Tullahoma typifies the rapid social and economic change which has characterized the South since the 1930s. In 1930, Tullahoma was a sleepy southern town, and by 1960 it was the 17th largest city in Tennessee. Particular agents of change in Tullahoma include the Tennessee Valley Authority, development of recreation areas, establishment of military bases in the area, growth in social service and cultural sectors such as schools, hospitals, and cultural activities, and increased industrial growth in metals and power industries. These and other similar agents affected Tullahoma and other southern communities by encouraging contact between southerners and people from other areas of the United States, paving the way for racial integration, and speeding the trend toward urbanization. By integrating a case study of a community such as Tullahoma into the curriculum and by using sources in other communities similar to those used to investigate Tullahoma, teachers can help students gain cultural and historical awareness of various eras and regions. (DB)

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THE AGENTS OF CHANGE
AND
ONE SOUTHERN TOWN

a paper
submitted by
Patricia J. Bell

July 1977

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Purpose of This Study

The people of the United States are highly mobile, comprising a society that is characterized by change, sometimes occurring slowly and subtly, other times swiftly and drastically. In order to be able to cope effectively with such changes, it is necessary to know how things were, what events have happened and are happening, and to observe how things are now. Then, and only then, realistic and sensible steps can be taken to prepare for the future, to do more than just be swept away by events. No changes occur, no progress is made without cost. Care must be taken to avoid or reduce the loss of values in the name of the future. Change, then, is a factor and a problem, and this paper, done as a project for a Problems in American Society class at Middle Tennessee State University, under the supervision and direction of Dr. James Huhta, looks at the problem of change in the contemporary South.

All too often, the young student sees history as something that is abstract and remote from his or her own personal life. The young student does not see how events in that place had anything to do with the way things are in this place, that is, his or her home, or what changes are taking place. The teacher of young students may wish to draw on the local resources to find out more about what life was like, what attitudes and values were held over the years, where they fit in the regional scheme of things, and may wish to exploit these findings in a history course or a literature class.

This paper then is intended to provide for the teacher a set of suggested readings to provide useful background and a

list of kinds of local sources to explore the question of how a given locale fits into a region, whether it is typical or atypical. Of all the sections of the United States today, the South is experiencing the greatest growth, which is another way of saying it is undergoing considerable change. In this paper, I cite four agents of change that seem to be of considerable importance. They are not necessarily the only ones, or in particular areas, they may not be the major ones. But they seem to apply to the area under study. They are also agents that are not dependent, necessarily, on each other. Much of the writing about the present-day South has dealt with the Deep South. My point of reference is the Mid-South, the Tennessee Valley region, and specifically, Middle Tennessee--Coffee County--which has been affected by the agents of change since the 1930's. More particularly, the locale is Tullahoma, which was a small, sleepy Southern town in 1930, and by 1960 was the seventeenth largest city in the state. So it can be said that Tullahoma in a number of respects typifies what is happening over the South today. Studying Tullahoma's growth over the last thirty-five years is rather like watching time-lapse photography.

It is not the aim of this paper to draw conclusions. It is meant simply to provide a kind of guide or model for the secondary teacher who is interested in getting students to learn more about their community, and, in the long run, to find out who they are and what values they hold because of where they are.

As a rule, the high school teacher seldom has time or opportunity to research and develop an entire course. He or she does have need to organize particular units, and may wish to develop new ones. For this reason, at appropriate points throughout this paper, specific suggested readings are listed. I felt that this would be of use to the teacher, who often is too hard-pressed for time to sift through an entire bibliography, particularly when some of the books consist of collections of essays. Further, it is hoped this arrangement would be more convenient in developing particular units. The success of the Foxfire books has spurred many teachers over the nation to seek out and exploit local resources. References for producing such a publication have been included.

Finally, a word about procedures used in developing these materials. With Dr. Huhta's advice, I settled on 1930 as a starting point. The Crash of 1929 had occurred; the Depression was full-blown, though hard times were by and large the experience of the South prior to that. Since I have lived in Tullahoma over some ten years, I am familiar with its background, particularly in reference to the development of Arnold Engineering and Development Center. This provided me insight into the agents of change I have referred to and will elaborate on later. I combed magazines for relevant articles, read historians of the South, and searched the ERIC files. I surveyed the local library's resources on local history, which are considerably more extensive than a decade ago--a reflection

of increased prosperity; I listed all manner of community activities and determined when many of them came into being. I talked to local people. A little inquiry can usually lead one to a person who is knowledgeable in a particular area. A teacher always has potential access--one can ask students as a class or as individuals, Who is the person who knows--? The longest-veteran teacher is usually an excellent source on people in the community. A pastor can usually tell, from the ministerial alliance, what minister has been around the longest. Such persons are often helpful, but better still, they present a possible line of inquiry that can be pursued. People are generally quite willing to talk about what they know. I tried to be alert to materials that appeared in the local paper, the Tullahoma News-Guardian. The News publishes twice a week and concentrates almost exclusively on the immediate area happenings; national and state level material appears as it has direct bearing on the local scene.

In short, the acquisition of materials is quite standard; in developing them, I have attempted a organization that is logical and accessible.

Books listed following each section are source materials for the section. Except where otherwise noted with (**), all materials have been perused by this writer.

Introduction: The South Prior to 1930

If the Civil War had been fought in the middle of the twentieth century rather than in the nineteenth, and if the United States government had treated the defeated Confederacy as it later did Nazi Germany and Japan, the economic recovery of the South, and consequently the character of the South would have been vastly different. But such ifs are futile. The facts remain: the South was defeated and devastated. A rebellious people should be punished, so went the time-honored doctrine, indeed clear up until Harry Truman's Marshall Plan, and economic recovery was thoroughly inhibited. Losses in manpower, both from wartime casualties and dispersal of negroes following Emancipation, created great difficulties in operating plantations, and those who were formerly wealthy found themselves scratching to eke out a living, like the vast majority of Southerners.

With occasional upswings in the economy, and with scattered exceptions among the people, poverty became the common fact of life. Inevitably it was accompanied by disease. Possibly the worst of the long-range effects of disease were those of malnutrition, with its debilitating effect on people's efforts, and even worse, the stunting effects on physical and mental growth. Coupled with widespread illiteracy, again a concomitant of poverty, such stunting can be readily seen to provide a basis for the stereotyped notion of the stupid, ignorant Southerner which is still yet often conjured up by a speaker with a Southern accent.

The shattering of the old social order of free and slave was not followed by any sort of constructive re-ordering. Instead, the Compromise of 1875 gave to the Southerners the say-so in how to deal with the negroes. Since there was considerable competition and scrambling already for the lower rungs of the economic ladder, the end result was the attempt to restore, insofar as possible, negro servitude. Jim Crow laws and Jim Crow attitudes, later referred to in the twentieth century as segregation practices, became increasingly oppressive, and by 1900, fewer negroes were in skilled occupations than there were in 1880. The trouble with forcing someone else down is that the forcer is pulled down, also. Thus the South floundered deeper into economic depression, with its concomitants of sickness, ignorance--schools were a luxury and regarded as irrelevant--and defensiveness about its position.

World War I did nothing to relieve the misery that was widespread; the Depression deepened it. At the time of his first inaugural, President Franklin Roosevelt listed the South as having the most critical economic situation in the country. During Roosevelt's administration, we find the beginnings of a(nother) New South.

Southerners are proud people. It is argued, with considerable reason, that Southerners are different from, say, Mid-Westerners or New Englanders or Northerners. C. Vann Woodward in particular thinks that it is important for the nation to understand the Southern experience, what has produced the Southerner. He argues that the Southern experience of defeat

in wartime, of poverty or the absence of material success, of guilt which came from justifying the existence and use of slavery and the repression of a large segment of its population, is closer, physically and morally, the experience of a large portion of the world's population. The national experience, i.e. the Northern experience, is that of success in battle, the well-founded belief that an American can do almost anything he sets his hand to--even put a man on the moon--and a moral innocence, which events in Southeast Asia and even in our national government have made no longer possible.

But conditions in the South are not static, and indeed have not been so for some forty years. Let us look at some of the forces, the agents of change, that are shifting the South away from its preoccupation with the past, from abject and widespread poverty, from the crippling effects of segregation.

Useful Readings

James Agee and Walker Evans, Let Us Now Praise Famous Men, (Boston: Houghton Mifflin, 1941). Particularly the portions describing the lives of the three tenant families.

H. Brandt Ayers, "You Can't Eat Magnolias," in You Can't Eat Magnolias, H. Brandt Ayers, ed. (New York: McGraw-Hill Book Co., 1972). Good background on poverty in South.

W. J. Cash, The Mind of The South (New York: Alfred A. Knopf, 1941). Classic; a definitive work on Southern psyche, and a basic point for comparison of subsequent change.

Hubert Drennon, "Down in Dixie, But Not Out" in Essays on Southern Life and Culture: A Henderson Symposium, (Arkadelphia, Ark.: Henderson State Teachers College, 1941) ed. A. B. Bonds, Jr.

**Howard W. Odum, Southern Regions of the United States (Chapel Hill, 1936). Also An American Epoch (New York: 1930). I have not read these: Cash, among others, regarded Odum's work as definitive.

Frank A. Rose, "Reflections on a Southern Society," in You Can't Eat Magnolias. Outlines what the North and the South stand to gain from each other. Useful survey of economic stages. Argues value of regional studies; sees the South as the last frontier for such.

Willard Thorpe, A Southern Reader (New York: Alfred A Knopf, 1955). Contains a wide array of essays, drawn from a long chronological range and a full assortment of topics. Full of interesting and useful pieces.

George Brown Tindall, The Persistent Tradition in New South Politics (Baton Rouge: Louisiana State University Press, 1975). Three essays on continuity in Southern politics.

Twelve Southerners, I'll Take My Stand (New York: Peter Smith, 1951; reprinted from Harper and Brothers, 1930). Basic beginning, especially for arguments in behalf of maintaining agrarian society. Portions particularly recommended are the Introduction, John Crowe Ransom's "Reconstructed but Unregenerate," Andrew Nelson Lytle's "The Hind Tit," Robert Penn Warren's "The Briar Patch," especially in conjunction with "The Briar Patch Revisited" in You Can't Eat Magnolias, and finally, John Donald Wade's "The Life and Death of Cousin Lucius," which views the changing South (up to about 1920) from the stance of a single individual.

C. Vann Woodward, The Burden Of Southern History, (Baton Rouge: Louisiana State University Press, 1960). Several portions are useful for background and perspective. Also see his Origins of the New South 1877-1913, volume IX of a History of the South (Louisiana State University Press, 1951). A historian's history, may be too detailed for secondary school classes.

The Agents of Change: TVA

Reference without specification has been made to agents of change at work in the South. One of these, in fact the earliest in the time-frame of this study, applies primarily only to a part of the South, the seven state area drained by the Tennessee River, and that of course is the Tennessee Valley Authority. It is, in this writer's belief, grossly underrated as a moving force in the modern development of the South. Further, it is possibly a fundamental factor in the total impact of some of the later agents. These are World War II and post-war use of military bases in the South and the increasing industrialization and urbanization of the South. These in turn affect the impact of the fourth agent, desegregation. There are other agents growing out of these, notably migration into and back into the South, and the development and growth of vocational-technical schools and community colleges. However, this latter item is nationwide in occurrence, and will not be dealt with in this paper.

The Mid-South, comprised of western Kentucky, all of Tennessee, northern Alabama, northern Georgia, North Carolina, western Virginia, and a bit of northern Mississippi, is the area directly affected by TVA. A closer look at the history of this unique experiment is pertinent.

As early as World War I, there was an interest in harnessing the water power of the Tennessee River at Muscle Shoals in northern Alabama for making nitrates in order to break American dependency on Chilean nitrates. The war ended before anything

significant was done, though it was recognized the nitrate works could readily convert from making gunpowder to making fertilizer, which was badly needed in the cropped-out cotton lands. Senator George Norris of Nebraska became involved and soon totally committed to the idea of harnessing the often unruly Tennessee. The concepts underlying the project were quite radical, and it was 1933 before the Tennessee Valley Authority was finally established. Its primary purposes, aimed at the use of the river, were threefold: navigation, to make the river navigable to barge traffic from its mouth to Knoxville, Tennessee; flood control, the mountainous nature of the upper portion of the Valley coupled with abundant rainfall made severe and sudden flooding common occurrences; and the generation of electrical power, a purpose that was always subordinate in priority to the first two. It is this third purpose, however, which has made important changes, not only in the region but in the United States of the 1950's and '60's as well. The then radical concept linked with this third purpose was this: to generate abundant power and sell it as cheaply as possible to encourage its use. The concept, though unpopular with private power companies in the region, gained enormous popularity among its people, and is reflected in the development and merchandising of all manner of electrical appliances all over the country.

Three secondary purposes of TVA were aimed at the basin around the river and recognized the interdependence of basin

and river, of the environment and its people. These secondary purposes were: fertilizer production, reforestation, and soil conservation. It is difficult today for a young person or a newcomer to the region to grasp the extent of exhausted, sterile land that resulted from over-cropping of cotton, of the denuding of the land for wood and for additional crop land. It is difficult to remember or imagine the cautions of old timers against putting "too much" fertilizer on the worn-out fields. A major shift occurred when fertilizer production in northern Alabama moved from nitrates to the locally available phosphates. Farmers were encouraged to plant legumes for their nitrogen and to apply phosphates. (Kudzu was introduced for its nitrogen-producing character and for its soil-holding capacity.) TVA experts embarked on a major program of reforestation, planting areas purchased by the Authority in connection with dam construction and reservoir formation and providing trees for farmers of the region in an effort to reduce siltation into the river. Soil conservation techniques and practices were taught to the farmers of the region for the same reason. And to implement all these purposes, a series of dams was built on the Tennessee and its tributary rivers.

The harnessing of the river, making it navigable to barge traffic all the way to Knoxville, and the generation of large amounts of electricity had far-reaching effects. Just as low rates encouraged extensive use of electricity, low freight rates proved stimulating to the industrial development of the area.

One of the earlier effects was the eradication of malaria through control of water levels in areas that had previously been subject to heavy mosquito infestation and consequent infection. A healthier population is capable of greater output. Tullahoma, the focal community in this study, is located on the Highland Rim of the Cumberland Plateau, and was not bothered by mosquitoes. Since it was on a higher, and therefore healthier, elevation and accessible by rail, in the 1890's it became something of a summer resort for those wishing to escape the mosquitoes and the malaria.

The seminal intent behind TVA--cheap, available nitrates --was followed through with increased production of nitrates and with research for improved techniques for using them. As has been mentioned, a shift from inorganic nitrates to organic, nitrogen-fixing crops and inorganic phosphates was soon reflected in an increase in crops, which in turn was followed by a general increase in farm size. In 1933, the average farm size was seventy acres; thirty years later the average was ninety-eight acres. It is rather interesting to note in this connection that in 1954, the average farm size in Coffee County (where Tullahoma is located) was ninety-seven acres. In 1925, tobacco was Coffee County's cash crop and "always had been." In 1968, a large majority of farmers dealt with livestock, primarily dairy herds. This change in focus from a single crop to diverse cropping or shift to livestock occurred all over the Valley region. Just as in the

South at large, so in Coffee County, during the 1900's, farmers were leaving the land. Increase in farm size was paralleled by exodus of farmers from the area, so that farms increased in size and decreased in number, a general phenomenon all over the South.

Soil conservation and the use of fertilizers meant the land could be and was being restored to productivity. With the eradication of malaria and the introduction of electric power at very low rates encouraging its use, the quality of life for the countryman and his family began to rise. How far it had to go, at least in many instances, is poignantly illustrated in Agee's description of three tenant families in 1936.

Reforestation of the denuded hillsides proceeded apace. Aside from the obvious result of improved water retention and consequent reduction of siltation into the rivers, two important results occurred. One was the improved appearance of the region: the whole valley contains some of the most beautiful scenery to be found anywhere in the United States. The other was the recognition that the forests could be a valuable continuing resource. Tullahoma entrepreneurs, from as early as the 1880's, had established a factory making wagon hubs, spokes and rims from local woods, and this factory was the largest single employer in the town at that time. Indeed, what could be called a tradition of wood manufacture continues on down to the present day, where the product now is baseball bats. The oaks of the area provided materials for another local industry--leather tanning.

Industry began to move South, lured not only by a favorable tax base and a large pool of inexpensive labor, important factors, true, but it was lured also by the new accessibility by water, translated as cheap freight rates and year-round traffic, and abundant, low-cost electricity. The refining of metals, notable aluminum, and chemical production have come to be major industries in the South. Innumerable and diverse small industries have sprung up, scattered all across the region.

The abundance of cheap electricity was a major factor in the location or development of three particular installations in the Tennessee Valley, one in northern Alabama and two in Tennessee. Red Stone Arsenal, at Huntsville, Alabama, is an Army installation, and is not too far distant from the old nitrate works at Muscle Shoals. Availability of power made it feasible to transform the old arsenal into the giant NASA test complex that exists there today. The geography of East Tennessee and the availability of abundant power, led to the location of the top-secret atomic energy laboratories at Oak Ridge during World War II. Abundant electrical power was a major factor in the Air Force's decision in 1949 to build Arnold Engineering and Development Center near Tullahoma. These three installations are in themselves unique, yet produced similar impact on their immediate locales. AEDC and its relation to Tullahoma will be discussed in more detail at a later point.

Another effect of TVA that has come to be calculated in the value of any given proposed project is the development of the lakes as recreation areas. As W. J. Cash pointed out, the Southerner is a lover of outdoors activity, and the lakes are open year-round. The development of a rather extensive state park system since 1935 coupled with the development of the TVA lakes has produced a growth of tourism into an important industry, with its attendant needs of feeding, housing and otherwise catering to tourists. Concomitant industries have developed: marinas, manufacture of recreation equipment, and boat-building. Again, Tullahoma may be said to be somewhat representative.

TVA was a pioneering experiment and highly successful. Two later river development projects that bear watching for impact on their respective regions are the Arkansas River Navigation project, which gives Tulsa, Oklahoma, water access to the Gulf of Mexico, and the hotly debated Tennessee-Tombigbee canal project.

Useful Readings

James Agee, "Three Tenant Farmers," in A Southern Reader, Willard Thorpe, ed. This is also in Agee's Let Us Now Praise Famous Men.

Clarence Lewis Hodge, The Tennessee Valley Authority: A National Experiment in Regionalism, (first published by American University Press, 1938; reissued by Russell & Russell of New York, 1968). Chapter III useful in giving composite picture of region prior to TVA.

Roscoe C. Martin, ed., TVA: The First Twenty Years, (University of Alabama Press & University of Tennessee Press, 1956). Strong sense of pride in the great achievements made during the twenty years.

Corinne Martinez, Coffee County: From Arrowheads to Rockets, (Tullahoma, 1969). I am deeply indebted to this source for much of the material used on Tullahoma and Coffee County.

Marguerite Owen, The Tennessee Valley Authority, (New York, Washington & London; Praeger Publications, 1973). This one of best sources of TVA material in terms of class use.

Tennessee Valley Authority, Nature's Constant Gift: A Report on The Water Resources of The Tennessee Valley, (TVA: Knoxville, 1963). Very readable survey of the water resources. Gives quick overview, with overall TVA bias.

Annual Report of the TVA, 1935, (Washington: Government Printing Office, 1936). A primary source on the purposes and expected benefits from proposed dams.

Annual Reports, (Washington: Government Printing Office). Primarily statistical material, hence useful source for activities. Comparison of reports drawn from various years can give notion of extent to TVA's development and shifts in role it plays. An interesting sideline now is beautification of towns.

Willard Thorpe, A Southern Reader. This book has been cited earlier. Recommended are Ben Robertson's "Eight Cent Cotton," and Muriel Wolff's "I'd Take the Mill Anytime."

Also pertinent to the work of TVA is the motion picture, Wild River, directed by Elia Kazan and released in 1960.

Military Installations

A second major agent of change was the location of military bases in the South during the 1930' and later. President Roosevelt very early acknowledged the desperate economic plight of the South. At the same time, political conditions in Europe were growing increasingly turbulent, pointing up to many the advisability of increasing American military forces. Two birds were thus dispatched with one stone by the establishment of military bases in the South. The happy fact that the South's climate makes year-round training feasible was no doubt a great asset.

A survey of a list of primary training centers is enlightening. The South geographically is only about one-fourth of the country as a whole (Texas is included; Oklahoma is not), yet over half of the primary training centers of the Army, the Air Force, and the Marines are in eleven Southern states. This does not, of course, count the complex at Redstone Arsenal; it does not count the complex at Cape Canaveral, Florida.

Economically, these military installations are important to their environs, yes. The kinds of business activities that flourish around camps and bases are not always the most desirable. Without going into a discussion of the values of the activities that go on attendant to a military post, it should be pointed out that such activities are agents of change, and no community is ever the same.

More to the point is the impact of contact with people from areas outside the South with Southerners. Whether the

contact is that of a Southern youth assigned to a post outside his immediate home with other similar-experienced Southern youth, or with youth from other parts of the country, or the outlander with the local people, the contact is important because it brings in a clash of experiences. With the larger bases, too, families are brought in, often becoming a part of the local scene. No community is ever able to be quite the same.

The impulse to change is augmented by the experiences of those who return home after service in other parts of this country and abroad. Under assaults like these, the erstwhile provincialism of the South is being altered. It is not altogether a one-way process. Immigrants from other areas settling in the South in turn absorb something of the Southern way.

Again, Tullahoma and to a lesser degree the nearby cities of Manchester and Winchester reflect this. AEDC is twenty-five years old; the rate of influx of new people has slowed from the rate of the early years. Many of the "newcomers" have worked at the Center twenty or more years. Those who have remained have done so because they like their work and the life style of the area. Those who don't tend to move on.

The provenance of personnel for AEDC, especially in the early years of operation was unusual for military or military-related bases in that it had a sizeable number of foreign-born people. Personnel rosters contained a number of German

scientists and technicians, engineers and scientists from Holland and Poland, and first-generation Finnish-American scientists, in addition to people from all over the United States. The range of accents was a delight to the ear. Later, the University of Tennessee's Space Institute added persons of Chinese origin to its faculty, and the school itself has drawn a rather international body of students and staff. Perhaps this is best symbolized by the presence, at the time of this writing, of a Hindu lady as a teacher in the local Catholic elementary school.

Certainly the economy of the community is stimulated, though as mentioned earlier, the nature of it varies according to the type of installation. The political structure of a community undergoes alteration, sometimes of a very energetic sort.

Permanent installations have marked effects on the schools, ranging from problems such as overcrowding and a somewhat transient segment of the school population. When the installation is of a highly technical nature, such as AEDC, it is reflected in a heavy emphasis on mathematics and science in the schools. A highly trained and educated work force also expects higher quality in its local schools. This cannot help but affect a region that had for decades the highest illiteracy rate in the nation.

Useful Reading

Martinez, op. cit.

Industrialization and Urbanization

A third agent of change is the industrialization and urbanization of the South, which is accompanied by immigration into the South and a return migration of its emigrants.

The need for an industrial base in Southern economy has been acute; Henry Grady's anecdote about the funeral where everything for it but the corpse had been imported from the North, despite the native resources, is often quoted. The textile industry was one of the earliest to avail itself of a cheap and plentiful labor supply, water power for its mills (later supplanted by cheap electricity), and a favorable tax base.

But in the mid-twentieth century, there has been enormous growth in the industrialization of the South. Metals manufacture is still of considerable importance, particularly since TVA could meet the enormous power requirements for smelting aluminum in East Tennessee. But these are by no means the only types of industry, particularly since they tend to be restricted more to the area of supply.

Again, Coffee County and Tullahoma tend to show in microcosm something of what is happening throughout the South. The county seat is Manchester, located like most Tennessee county seats close to the geographic center of the county. Manchester was a going concern by 1836, with a cotton gin and several grist and saw mills in operation. Throughout its history, Manchester has remained an agriculturally-oriented community. Tullahoma was founded in 1851 as a railroad town on the line

between Nashville and Chattanooga. (The spur line from Tullahoma to McMinnville was built several years later, and only then did Manchester have rail access.) By 1855, Tullahoma had a variety of industries--a shirt factory, a distillery, flour mills, two factories involving wood work that called for seventy workers, and a file works--and a population of 3,000. From that time to the present, Tullahoma has depended more on manufacturing than farming, a point that will be discussed in greater detail in the section on its history.

But to return to the point in regard to the growth of industry. Several of Tullahoma's industries, such as wood working, leather goods, and apparel, have been a part of the community for quite a long time. Others, such as precision manufacture of metal work and laser and electronic research and development are outgrowths of the presence of AEDC. No doubt the completion of the Tims Ford Reservoir and Normandy Lake, making three lakes within ten miles of the town, were important factors in the establishment of a boat-making company.

This is not to say Tullahoma has a corner on industry in its immediate area; far from it. All of the nearby towns of over 5,000 people have small factories of an amazing array of diversity of products.

The dominant location of employment for the area is AEDC, drawing its work force from an area with a forty-five mile radius. (Some forty-five per cent of the employees live in Tullahoma.) The economic impact of that Air Force facility

has been tremendous. This facility has been mentioned before; some description is warranted. Arnold Engineering and Development Center is the largest complex of wind tunnels, high altitude test chambers and ballistics ranges in the free world. The Air Force tests aircraft components, space vehicles, whatever, for aerodynamic characteristics, et cetera. Its some 3200 employees include specialists, engineers and technicians of highly skilled levels. Mention has been made of some offshoot industries which cater to the needs of the Center. Some of these same electronics and precision machinery firms also cater to special design needs for work done at the Space Institute.

Another important aspect of industrialization that has been brought about has been the introduction of active unionization into the area. Traditionally, the South has been strongly anti-union, and many Southern states have right-to-work laws on the books. But construction on AEDC, which began in 1950, brought in heavy construction workers, metal workers and others needed for highly specialized construction, and these were union workers. The unions were here to stay. Further, many of the local industry workers began to organize.

Industrialization leads to urbanization. The South is still less metropolitan than the nation at large: in 1970, barely half its population lived in metropolitan areas, whereas two-thirds of the nation at large did so. Further, Southern cities are smaller. Cities of 50,000 to 250,000 are preferred;

more Southerners live in that size of city than do inhabitants of other regions. An even larger number live in the smaller cities of 10,000 to 25,000. In sum, eighty percent of all urban Southerners live in cities of from 50,000 to 1,000,000, and 10.5 million of them are in metropolitan areas of 250,000 to 1,000,000. Tullahoma, with its 16,000, fits into the widespread smallest city category.

Urbanization and city may seem like pretentious words for communities of 10,000 to 50,000. Yet to the careful observer, it becomes quite apparent that the closeness of community, the widespread acquaintance and personal knowledge of community leaders has diminished. The emergence of housing developments rather than the leisurely building of individual housing is a city phenomenon; so is the need for greater city services. In 1958, for instance, Tullahoma was still served by a completely volunteer fire department. Expectations of city amenities arise, brought partly by newcomers, many of whom have lived in larger communities. Shopping centers sprout up; local merchants become concerned about the decay of the downtown business area as new shopping centers appear with more parking space. A town may be said to be truly a city when it is graced by Col. Sanders, McDonald's and Pizza Hut, when it has a retail outlet of Sears or J. C. Penney. It may be said to be a true city when the schools find they have drug problems in their midst, when people realize they must lock their houses when they leave and lock their cars when they

park, when a porno theater attempts to open, when medical specialists other than gynecologists and pediatricians set up practice.

Industrialization and eventual urbanization have had one other important effect. The out-flow of population that was occurring in the 1930's and '40's has stopped, indeed has reversed itself. The factories and cities of the North proved in the long run to be illusory in their promise, and many of those who were poor but ambitious whites and blacks have returned to the greater opportunities of their native area. They have been joined by others who also seek greater opportunities. Southern cities have grown, yes, but so have the smaller cities and larger towns all across the South.

Useful Readings

Goodspeed's Histories of Cannon, Coffee, DeKalb, Warren and White Counties, (reprinted from the 1887 edition of Goodspeed's History of Tennessee, McMinnville, Tenn., by the Ben Lomand Press, 1972.) This is from a multi-volume work, and is invaluable for early history data. Source used in this section.

Roscoe C. Martin, TVA: The First Twenty Years, cited earlier. Valuable for industry data.

Frank A. Rose, "Reflections on Southern Society," from You Can't Eat Magnolias, cited earlier. Source for population data.

John Ray Steelman, "Industry--A Way of Life," in Essays on Southern Life and Culture: A Henderson Symposium, cited earlier. Argues that industrialization is not necessarily contrary to the spirit of Southern society. The date of publication, 1941, is noteworthy.

Desegregation

A fourth major agent of change was the end of legal segregation, marked by the desegregation of schools, beginning with Little Rock's Central High School in 1954, and the passage of the Civil Rights Act of 1964. It should be noted these were not necessarily the first acts, but they were dramatic and make convenient marker points.

Both events, followed by a variety of others, shook the structure of American society, and the reverberations have not yet settled.

As with the first two agents of change, enormous impact is felt in the economic sector. An insistence, long overdue, that qualification matters more than color has given the Southern blacks better-paying jobs, though it should be emphasized that many are still trapped in grinding poverty. (Let us ignore for the moment the imposition of guide lines or quotas for blacks, other minority groups, women; when our society can freely hire any individual solely on the basis of personal merit, without regard to other matters, then we'll all be free.) Access to better jobs has meant need and desire for higher schooling, money for better housing and the willingness to insist on it.

More to the point, and one that is not overlooked by many Southern whites, is that blacks with better incomes are buyers of more goods and services. Just as it was bitter economic need for survival that led to the suppression of negroes in the lean and hungry years of the decades following the Civil

War, it is an improved economic capability that is leading to the acceptance of today's blacks in colleges, restaurants and theaters.

Certainly, there is greater visibility of blacks--they appear with greater frequency in area television, in managerial, technical and professional positions. Further, the out-migration of blacks begun during the 1930's and '40's toward the promise of Northern cities has slowed and has reversed itself as the emotional climate has changed.

The South had long carried a moral burden of guilt for the inferior status of the negro, at least in the eyes of the rest of the nation. The fires of Watts and Detroit in the long hot summers of the late 1960's brought the realization that the South was not the only area of discrimination and wretchedness for American blacks. The realization slowly dawned that there was a real difference in the outlook of the regions. In the South, particularly the Mid-South, where the black population ranges down to as little as ten per cent, virtually every black knows--has contact with--at least one white person; there is actual human contact among members of both races. In the ghettos of the cities outside the South (it is a mistake to call them only Northern cities, because racial ghettos exist throughout the nation), personal contacts of that sort tend to be fewer and farther apart. It is easy to hate an abstract, faceless group of people; it is hard to make such an abstraction when one has shared some common experiences.

Reading Faulkner's representations of negroes in his short stories and novels is useful. In his native Mississippi, the concentration is in some areas over fifty per cent, a condition which exists in several large areas of the South. Contact--intimate and frequent--was and still is a fact of life; black women cared for young white children; their children often played with their charges; young boys, black and white, hunted and fished together. It must be remembered that the South had been an agrarian culture. Faulkner "knew" the negro well from observation and contact and could describe characters with conviction and a range of personality traits--admirable and despicable. But he never built a negro character from the inside; too many generations of protective masking have made it, as yet, virtually impossible for a white person to know, much less understand, what it is to be black in America.

The need for understanding is a two-way street. Greater effort is needed on both sides, black and white, to recognize needs and desires. Perhaps the time is not too far off where such understanding is more likely to occur than the recognition of widening gaps between the desperately poor--white and black alike--and the larger group moving into higher levels of affluence.

Desegregation does not necessarily mean integration. Battles are still being waged in the schools for muzzily-defined magic rations of black and white. It will very likely be another generation before the school questions are settled in the cities.

In the smaller towns and communities, however, the number of schools is quite limited and so therefore are the options. Here change is slowed down to where it might be possible to assess what has happened.

To assess shifts in actual values and attitudes is of course difficult. What can be noted however are such things as whether there are blacks in the church denominations that did not formerly have black congregations in town as well as white. The presence of blacks in formerly lily-white neighborhoods is another. Is socialization beginning to occur, where colleagues on the job may be involved in quasi-social activities, such as industry- or business-sponsored athletic teams, or small group activities? Does such interaction extend to the inclusion of spouses?

The high school yearbook can be revealing in the analysis of organizational pictures. Athletic blacks are not unwelcome on school teams; indeed, this is one area of fairly high acceptance. Are blacks involved in the individual sports that involve greater expense, such as tennis, golf, or swimming? Likewise, music groups--bands, choirs--being semi-curricular can be expected to have black members. But to what extent do the publications, the speech and dramatics groups, the more social organizations reflect black activity? How many groups, and how large, seem to be exclusively black?

In community life, are there blacks involved in Scouting, theater groups, civic clubs along with white members of the

community? What kind of leadership role do they play? Does the local press cover activities in the black community? Indeed, is there a greater sense of black community?

Tullahoma, like much of Middle Tennessee, has a black population that comprises about ten per cent of the whole population. Desegregation of schools occurred in 1964 without incident, but not without a certain self-consciousness on the part of the staff. The timidity of those first black students in the high school is gone; today, they participate in school life, at times with a certain militancy. There is a growing recognition of the positive values--in white eyes--of the black subculture, but with an even slower acceptance.

Possibly the most visible change is apparent at AEDC. There are several instances of black men who have worked there for twenty or more years in low-skill jobs such as custodians or taxi-drivers, and who have a son or daughter now also working at AEDC at more highly skilled jobs as technicians or engineering aides, jobs in which no blacks were to be seen twelve years ago. It could be pointed out that acceptance of the worker may or may not equate with acceptance of the person. It is happening, however.

In some respects, the fuller integration of the black into the national life resembles the process of merging other groups. The migration into the South has been mentioned briefly in connection with military installations. People come into the South; they create alteration by their very presence, yet they in turn are affected by the culture. For a long time, the

South has lived in some separateness from the mainstream of national life. Now that is rapidly changing; our President is a Georgian, and the national language of citizen's band radio is Southern in accent, flavor and idiom. The problem will be headed for resolution when the decision is made as to how important it is to identify fully with a racial, ethnic, regional, political or sexual group. How important is it to be different?

It is too soon to assess the effects of desegregation; unlike TVA, with its forty-some year history, and military installations which go back nearly as far, desegregation has been a legal fact less than twenty. As Zinn points out in The Southern Mystique, it is easier to change behavior than attitudes. Changes in behavior have been and are being made; attitudes have begun to shift. Where they will go is another matter.

Useful Readings

Lerone Bennett, Jr., Pioneers in Protest (Chicago: Johnson Publishing Co., Inc., 1968). Biographical essays on persons important in developing black pride. Useful for insight into black experience. Bennett has written a great deal about black history; important writer on subject.

Lewis H. Blair, A Southern Prophecy: The Prosperity of The South Dependent upon the Elevation of The Negro. 1889. Edited, with an introduction by C. Vann Woodward (Boston & Toronto: Little, Brown & Co., 1964) Woodward's introduction summarizes Blair's arguments, and comments on the accuracy of Blair's vision. Blair includes a number of interesting statistics, demographic and economic.

Ronald S. Borod & W. J. Michael Cody, "The Southern Consciousness: A Source for National Renewal," from that excellent source, You Can't Eat Magnolias.

James McBride Dabbs, Who Speaks For The South? (New York: Funk & Wagnalls, Inc., 1964). Thoughtful, thought-provoking. Approaches the question of identity--of the Southerner as American and the negro as Southerner--from a religious perspective.

Richard N. Goodwin, "The End of Reconstruction," You Can't Eat Magnolias. Both this and Borod/Cody piece have to do with the importance of full utilization of human resources.

Philip Stern, "The Unexpected Dividend," and Louis Lomax, "Georgia Boy Goes Home," both from The South Today, edited by Willie Morris, (New York: Harper & Row, 1965). Both are particularly useful out of a book that deals with aspects of race problems and desegregation.

Willard Thorpe, A Southern Reader. This has been cited before; strongly recommended for this section are Hodding Carter, "The Case of Eddie Mack," Arthur Raper, "Three 1930 Lynchings," J. Saunders Redding, "Poor Wayfarin' Stranger;" and Carl Thomas Rowan, "Into A Strange New Land."

**Alex Haley, Roots, (New York: Doubleday, 1976).

One novel, Harper Lee's To Kill A Mockingbird and the film of Carson McCuller's The Member of The Wedding give insight into the nature of the white child's contact with blacks.

A Focal Point: Tullahoma

It is time now for a closer look at Tullahoma as a focal point for these agents of change. As was stated earlier, Tullahoma was established as a railroad town in 1851. Located on the edge of the Highland Rim of the Cumberland Plateau, in an area long known as the Barrens, the railroad and eventually manufacturing gave it a reason for being that agriculture could not.

The town had some 500 people at the time of the Civil War and suffered severely; the railroad was important, and Federal troops occupied the town on two separate occasions of some length.

By 1885, however, the town had recovered, had grown in fact to some 3,000 and because of its elevation and its location on the railroad, it had become a summer resort of some note. It had a bank, ten stores, and the industries mentioned earlier. In 1886, it opened the first local public graded school. Religion, as elsewhere in the South, was an important aspect of community life, and no fewer than seven congregations were active. The period of the 1880's and early '90's seems to have been prosperous--a number of fine homes were built along Atlantic Street, which borders the railroad, and some of them are still standing.

Little material is readily available about the life of the town until the 1930's. By that time the county population was at 16,800, of which 3,500 were living in Tullahoma. Manchester, the county seat, was smaller; Coffee County is clearly

agrarian at this point. The economic base had widened over the years: there was still the hub and spoke works which had expanded and shifted to making baseball bats; there was a baseball factory, and today, most of the world's baseballs are made in Tullahoma; General Shoe had opened a factory which employed 500 workers, an early instance of industry coming into the South; an overall factory and an underwear factory each employed about eighty workers. Lumber and flour milling continued. A forerunner to an industry no longer seen in this area but that is quite common in northwestern Georgia was the cottage industry of tufted bedspreads, a flourishing operation undertaken by one woman.

Two other developments on the local scene were the placement of a state Vocational School for Girls, a reformatory, just outside of town, and the location in 1926 of Camp Peay, a National Guard training camp, close to town. Camp Peay was of far-reaching importance.

During World War I, Tennessee had no military bases, no training camps, and it was several years after the war before National Guard camps were established. Tullahoma's accessibility by rail was a major factor in the location of Camp Peay.

Camp Peay underwent a transformation with the outbreak of hostilities in Europe, becoming Camp Forrest. During World War II, it served variously as a hospital base for prisoners of war and as a focal point for cavalry maneuvers, testing out use of tank warfare strategies. For a second time in its history, Tullahoma was overwhelmed by the currents of war. At times,

the town population reached 75,000, incredible as it seems, especially with only a population of some 4,000 in 1940. At times, nearly three-quarters of a million men were in the general area.

When the war ended, the camp was totally dismantled, though the land itself remained as a government reservation. The town settled back, but not for long.

Again, war markedly affected the life of the town, this time a war that has yet to happen. World War II ended with new directions of sophistication in weaponry. Obviously, these directions needed to be followed up. As a result of considerable lobbying, the decision to utilize the Camp Forrest reservation was made. Three factors in addition to the large size of the site made the site favorable for what eventually was known as Arnold Engineering and Development Center: a railroad spur, a river that could be dammed to provide cooling water, and vast amounts of electrical power to run the test facilities. The land passed from the Army to the Air force, which constructed Woods Reservoir on the Elk River, one of the very few river lakes in the Tennessee Valley that was not constructed by TVA.

The planning for such a center had begun in 1944. Tullahoma and Camp Forrest were suggested as a site in 1946, and in 1949, Camp Forrest was selected. Work began in 1950, and the massive alteration of the area was underway. An indication of the economic impact is that \$61 million was paid to personnel in the first five years, nearly all living within thirty-five

miles of the Center. In fact, in 1960, Coffee County led the state in per capita income.

In 1950, following World War II and during the early construction phases of the Center, Tullahoma's population was 7,500. In 1965, a special census was conducted in the area to determine the impact of the Federal installation on schools and other community resources, and it showed Tullahoma then had 13,657 people, out of the 32,900 in the county, with Manchester totalling some 4,500. Another special census conducted in 1975 showed Tullahoma's population to be closer 16,000, Manchester's about 6,900. The 1970 census, the most recent for the county as a whole, showed about 33,000. The likelihood is that the current county population is somewhat above that. Thus is graphically shown the shift in numbers, and particularly the shift from farm to town.

Something else that is not shown by those bare numbers is the number of people who choose to live in the country, often on a small acreage, and who work in town or at the Center.

A great many, probably the majority, of those newcomers to the Tullahoma area were not Tennesseans, though many were from the South at large. A contingent of Germans came, part of the organization from Hitler's Peenemunde rocket facility; others went with Werner Von Braun to Redstone Arsenal, some sixty miles from Tullahoma. In the 1960's, a quick survey in a school classroom would show half the students were born outside Coffee County. The inflow has slowed a great deal, now, and

the new people in the community as often as not are here because of other factory operations or other businesses opening in Tullahoma.

Indeed, the economic base has expanded for Tullahoma, though the Center is still of primary importance. Mention has been made of the highly specialized small industries devoted to the production of sophisticated laser measuring devices, electronics and precision metal machining. Genesco, formerly General Shoe, still operates with a work force of from 200 to 500 workers, a far cry in overall consequence from its position in 1936. Recreational equipment such as baseballs and bats and golf clubs is more important than ever. A factory manufacturing rubber and plastic hose has been built in recent years. The garment factory has expanded several times, making military clothing of various sorts. The proximity of three beautiful lakes no doubt contributes to the growth of a local boat-making operation.

Other indications of economic activity are such items as two hospitals, both established since 1939, six pharmacies and three funeral homes. The town has three banks and three other savings and loan institutions. There are five sizeable super markets and a whole host of lesser ones. The overall economic level of stores offering a broad range of items is higher; there are fewer places for really poor people to shop than was the case fifteen years ago.

Real estate, especially for homes, is a flourishing business and is aided by the development of TVA' Tims Ford Lake

on Elk River, which has been impounded for nearly ten years, and the recently impounded Normandy Lake on Duck River. Both lakes are within ten miles of town and are popular places for home sites for people who still consider themselves part of the Tullahoma community; in essence, they are exurbanites. Three lakes within fifteen miles means that boating and fishing are favorite activities.

An extension division of the University of Tennessee expanded in 1964 to a full-fledged graduate school, now known as the University of Tennessee Space Institute, which is located on the AEDC reservation in a beautiful site on Woods Reservoir. It too is considered to "belong" to Tullahoma; many of its faculty reside in town. Faculty and student body add much to the cosmopolitan background of the community.

Motlow State Community College, one of the state's ten community colleges, was located just outside Tullahoma because of a land grant by State Senator and Mrs. Reagor Motlow. This school offers the usual freshman/sophomore curricula, and one and two year certificate programs, both in day and night class offerings. In the characteristic community college concept, an active and extensive continuing education program is offered. Further, the college is carrying its offerings beyond the local campus to nearby towns within its service area. It would be difficult to calculate the full impact of of this institution on the community. Suffice it to say it is moderately fashionable for women of Tullahoma to take courses at Motlow, and many of

them have gone to to the regional university at Murfreesboro to finish degree requirements. Certainly the college has provided stimulus and opportunity to upgrade skills in a variety of fields, as well as to provide opportunity for post-secondary work for young people who otherwise might not have gone on.

The community college, as opposed to the junior college, is a relatively new phenomenon. Its effects on local areas as a minor agent of change would be well worth looking into.

In looking at the range of activities that are available now in Tullahoma that were not available in 1950, the question arises: what did people do then besides work?

For the children, Little League and Babe Ruth baseball was formally organized in 1952, as was the AAU swimming program. Pop Warner football came much later, Scouting programs, both Boy and Girl, were developed and currently occupy a large number of young people as well as adults who work with them. The programs are abetted, no doubt, by both groups having lakeside camps on Woods Reservoir. Certainly the convenient access to a camp has meant extensive camping experience being available to local girls. Curiously, reflecting a revised national shift of focus, 4-H has within the last year or so organized a chapter within Tullahoma, while the county chapter has been active for a long, long time.

The fine arts have gained a toehold also. The earliest was the Community Concert Association which was organized in 1950. Affiliation with the Chattanooga association meant that

members could hear not only fine soloist and ensemble concerts here, but also some of the great orchestras and soloists in Chattanooga programs as well. For quite a number of years now local and area residents have produced rather ambitious Christmas musical programs.

The Community Playhouse opened in 1953 and currently presents four plays during its season, plus an additional one or two during the summer.

The visual arts have had slower going; the Fine Arts Center did not exist until 1969, and is currently housed in one of the nicer old houses of Tullahoma's first prosperous period.

Currently, there are two flourishing studios for teaching dance. There are several teachers of piano, though I have never known of any local voice teacher, other than within the public school system.

To find many practitioners of the folk arts and crafts, however, one must go to the smaller towns around, to Bell Buckle, for instance, for quilts, or to Lynchburg, which heavily exploits its character as a small country town and that happens to owe much of its interest to the presence of the Jack Daniel sour mash whiskey distillery, or up toward Cannon County or toward Monteagle Mountain. Being involved in becoming a city leaves little interest in fostering the old country crafts and ways.

Church activities have long been a core of Southern life.

From the seven congregations active in Tullahoma in the 1850's, the number has grown to something like eighteen denominations and/or sects, and close to forty congregations. Again 1950 is the base line, with Lutheran, Jewish and Catholic congregations being established locally about that time. Prior to that time, Catholics had been a part of a mission parish out of Winchester, and even yet four-generation Catholic families are rare, in contrast to Methodist, Baptist and Presbyterian families. Possibly the congregation that is most nearly like an urban congregation is that of the Unitarians, which includes both Manchester and Tullahoma. Most of the larger, older churches have compiled histories as a part of the recent Bicentennial interests, and a person interested in his own locale could no doubt turn up relevant and interesting material.

Of the great agents of change, it can be readily seen that Tullahoma has been markedly affected by three: TVA, establishment of a military installation, and industrialization. As stated earlier, it is too soon to determine what manner of extensive change desegregation will bring. Indications now suggest little change, as its black population is small. Other communities with a different proportion and a smaller proportion of new people will no doubt see more and different kinds of change.

There are additional ways in which the town has been affected, some that can be discussed in subjective terms only, in the absence of hard data. One of the most important is the kind of people who live in this town. AEDC is not exactly a

factory; its product is data; the people who gather and interpret data are trained in technical and sometimes almost arcane areas. They are perforce quite intelligent. Further, their spouses are likewise quite intelligent and more highly educated than one would expect to encounter in a town of this size. This means there is an active pool of highly capable volunteers in all aspects of community life. Their children likewise are bright. It is almost routine for at least one student per year to rank Commended or better on the National Merit Scholarship Qualifying tests.

This then briefly outlines what has happened to one small, rather sleepy Southern town. Variations will be found elsewhere, and a study of one's community can be fascinating and quite rewarding. As Winston Churchill put it, "Not to know history is to remain forever a child." A clearer sense of where one is going is gained by knowing where one has been, and along with that goes the important knowledge of who and what one is.

Useful Readings

Leighton Ewell, A History of Coffee County (Manchester, Tenn.: Doak Printing Co., 1936). One of the most interesting aspects of this is the optimistic tone for the time of writing.

Goodspeed's History of Cannon, Coffee, Dekalb, Warren and White Counties has been cited before.

Corinne Martinez, Coffee County: From Arrowheads to Rockets. This too has been cited earlier. An excellent model for tracing the history of an area.

Do-it-yourself Sources

People or groups to check out

- Arts:** Community Playhouse
Fine arts center
Concert association
Dance--note recitals given, performances
for groups for extent of activity
- Business, Industry:** Labor union spokesmen or stewards or
managers
Chamber of Commerce, Jaycees, other
community service clubs
- Professional organizations:** County medical society
County Bar association
Teachers' association
Professional Engineers' Society
other engineering societies
to name a few
- People with special interests:** Daughters of the American Revolution
League of Women Voters
County or local historical society
County Agent/ Home demonstration agent
Farmer's Market people (Tullahoma has a
market where country people come and
sell produce, flowers and craft items)
Individuals often turn up as subjects of
feature stories in local papers.
Tullahoma has a maker of flint-lock
muskets, a maker of old-time wood
shingles, several quilt makers. Quite
often, Americans being prone to organ-
ize in activity groups, a few queries
may turn up a club devoted to almost
any sort of interest imaginable.
- Old people:** Repositories of all sorts of lore
- Religion:** Try ministers of one's own church
Members of the ministerial alliance
- Youth:** Athletic groups
Little League, Babe Ruth baseball
Pop Warner football
AAU activities; all will have adults
actively involved who can provide a
chaing of people going back

Scouting/Campfire programs

4-H

Schools

administrators

retired teachers

school board minutes are public records,
and earlier years, particularly, provide
fascinating insights into procedures,
problems and attitudes.

Places;

Look around for points of historical or
scenic interest. Within fifteen miles
of Tullahoma are

two distilleries

evidence of an old health resort
(all Tullahoma's hotels are gone
now)

a onetime orphanage at Ovoca Lake
that was run by the Knights
of Pythias

a cemetery where 400 unknown
Confederate dead are buried

the remains of a few gun emplace-
ments from the Civil War

the Old Stone Fort

the AEDC-Manchester area where
General George Patton tested
out tank maneuvers in World
War II

Other areas of interest are the cemeteries in and around a
community. Potentially a rich source, the South has
innumerable small family or country cemeteries. Names
on tombstones tell a lot about ethnic groups or migration
patterns in an area; sometimes they chronicle epidemics;
quite often they serve as economic barometers. Certainly
styles in tombstones vary. In Tullahoma, the cemetery
with the unknown Confederate dead is a reminder of the
bitter winter following the battle of Stones River when
Tullahoma was used as a hospital center.

Houses: Styles and locations. Restoration has been done on
some of the better houses of the latter 1880's, and
these are located along the railroad. Some were made
of brick from local clay.

Public buildings

The Southerner

So much then for the changes in the environment--economic, physical and social. What changes are being made in the Southern character? We will lay aside for the time the question of whether the Southerner is actually different from a resident of other regions and proceed on the assumption he is. This writer believes a regional difference does exist. First, we must examine the classical description of the Southerner, and that of course is Cash's. It must be kept firmly in mind that Cash spoke of the white Southerner, and generally used the masculine pronoun throughout.

One of the first traits attributed to a Southerner by an outsider is that of courtesy. Southern manners, though viewed by some as deteriorating from earlier levels, are still considered the most gracious of the country, and there is still considerable emphasis on the young acquiring the proper ways of doing things socially. On the other hand, there are subtle differences. This writer has noticed significant differences in the degree and attitude of courtesy displayed in working conditions, by such as waitresses and clerks, in Minnesota and in Tennessee.

Another trait seems related to the hot and humid summer climate of the South. An agrarian society is not bound to the time clock. The pace of Southern life, particularly non-urban life, is leisurely. Cash asserts that this trait was set in early times by the abundance of slave labor which gave the white ample leisure. Quite possibly another reinforcing element of

later date was the debilitating, enervating effect of malnutrition and disease, conditions which are by no means totally eliminated at this time.

Another aspect dating from frontier times is the often fierce individualism. On the frontier, a man had to rely on his own efforts, which bred pride. A sense of personal honor was part of his pride, particularly in regard to matters of debts and credits. It is not accidental that the phrase "much obliged" is still a ritual part of thanks for assistance or personal favor. I have heard the expression all my life in Oklahoma, which still bears some resemblance in certain respects to Southern culture; it is not a part of Minnesota speech.

This individualism extended to an unwillingness to unionize, according to Cash, despite the dreadful conditions that often prevailed in the cotton mills and elsewhere. It has already been noted that this unwillingness to unionize is disappearing. In Tullahoma, it can safely be said that most local industries are union shops. Individualism is the same trait that made Johnny Reb one of the world's finest fighting men, but one of the worst soldiers.

An interesting throwback to the individualistic self-sufficiency of the frontier is the widespread tendency among Tullahoma men toward do-it-yourself activities, ranging all the way from auto mechanics to assembling elaborate and complex electronic kits for stereo systems to furniture-making to

house construction. This was particularly evident in the 1950's and '60's when more of us were young.

The Southerner has been described as fiercely loyal--to his family, to his clan, to his locale. Andrew Lytle equates the strength of the family structure to the strength of the state, that is, the society. Eudora Welty displays this loyalty, this solidarity of family, and by extension, of clan, in two novels, Losing Battles and Delta Wedding. Members of the family have mixed feelings on the subject of family solidarity, but on the whole Welty does not seem to regard this trait unfavorably. A negative side of this loyalty has been demonstrated in tendencies, particularly in the past, toward nepotism.

One of the hazards for newcomers in a Southern community, especially one that is old and rather off the beaten tracks, is making disparaging remarks about someone to a native and then discovering that the subject of conversation and the hearer are kin. The importance of family connections seems to be undergoing dilution, as newcomers tend to outnumber natives, and young natives themselves go off to other areas to become newcomers themselves. Importance of family position and family ties is a characteristic of a community whose population has remained stable over a long period of time. An aristocracy has not been possible in Tullahoma for more than thirty years, but a strong sense of the importance of family connections is immediately apparent when one reads the write-up of the wedding of a member of an "old family."

Before leaving this discussion of family, it might be well to digress a bit about attitudes and behavior toward the Southern mother. The Southern child has drilled into him from a very early age the proper ways to address and respond to his mother ("That's no way to talk to your mother!") to a greater degree than is true in other parts of the country. He is in fact indoctrinated with the idea that women are special creatures, to be treated with courtesy, and like the black, a woman is to be kept in her proper place. The Southern girl child is taught to make herself comfortable on that pedestal, never mind that there is much of life that is not available from that pedestal. The Equal Rights Amendment is not widely popular; The Total Woman is.

The formerly limited mobility of the Southerner, which meant much of the extended clan was within easy range, produced another aspect of loyalty, that to a particular area. It is more than in a metaphoric sense that Southerner has roots in a place. Kin were buried there; sometimes the feeling was emphasized by the knowledge of a forebear having died for the region, sometimes as far back as frontier days, more often in the Civil War.

This sense of the past, related to a specific area, is emphasized by a continuing folk culture, expressed on a regular basis by newspaper columnists such as the Nashville Tennessean's Elmer Hinton, who writes of the Cumberland Plateau, and the Tallahoma News and Guardian's Weldon Payne, who writes of the

Highland Rim, to name two. The South is rich in the popular, folk arts, which are enjoying a certain fashionablemess, due in part to the nostalgia trend and in part to the success of Foxfire, which focusses on preservation of folk ways. Nashville's Grand Ole Opry has long been a bastion of country and bluegrass music, though the authenticity is being submerged in commercialization.

Orientation toward the past is reflected in the collection of antiques for home furnishings, preferable of pieces that have been handed down through the family.

Southern cities may be slow in spawning generations of apartment dwellers. The Southerner likes to have his own patch of land where he can garden or whatever, but particularly to have enough elbow room between him and his neighbors. Further, he develops a strong belief in the superiority of his place, his by virtue of generations of association or by virtue of his choice. Students are taught songs expressing loyalty to their high school (an extension of town), and the response to the query "Why loyalty to this school?" is a rather astonished "Well, because!"

The Southerner has been described as violent and possessing a streak of cruelty, with considerable evidence, notable in treatment of negroes, to justify the charge. However, in contemporary society, violence seems to be a function of frustration, and elsewhere in the country, of economic and social frustration. Violence elsewhere often seems to occur against elements of society at large. Southern violence tends

to have the personal touch, to be addressed to kin and acquaintances of the perpetrator. Southerners just tend to take things more personally.

The South has been described as a conservative area, another way of saying that change, difference, is troublesome. Cash points out that there has been a long tradition (there again is a suggestion of conservatism) of a trend toward conformity and an accompanying intolerance of dissenters and non-conformists. Such a society could insist on conformity when there was a history of shared common experiences. Everybody grew up in a society where the rules were generally understood and everybody played by them. This is an aspect of the Southerner that is particularly under seige by the agents of change. If half, or a third, or even a quarter of the people of a community are newcomers, are unfamiliar with the old, comfortable mores of the place, their actions may very well disregard the accepted modes, or at the very least, raise jarring questions as to why thus must be so. One of the most striking instances of this break-down is the presence in nearby Moore County, the smallest and least urban county in the state of Tennessee, of a Hari-Krishna type commune. The notable fact is not necessarily whatever interaction occurs between members of the commune and the local people, but that the commune is there at all.

Perhaps it is not so strange after all, since the commune itself is a highly agrarian society, deriving subsistence from the land and their own efforts, a mode not greatly different from the experience of many Moore Countians.

The Southerner has been described as having a deeply organized sense of obedience, which provides an interesting contrast to his individualistic characteristics. Obedience--to parents, to teachers--is instilled at an early age. The remark was often made that when a child was told to jump, he asked how high on the way up.

This attitude of obedience, coupled with what Cash calls a "hero orientation," and a tendency toward romanticism, leads to a high regard for the military. The military installations were welcomed in the South, both psychologically and economically. Further, the characteristic found outlet in "heeding our country's call," a patriotism and a loyalty to country, in strong support for the U. S. role in Vietnam and in strong opposition to amnesty for those who opposed fighting the war and tried to evade military duty. The feeling was that "they wouldn't serve their country."

A major element in the Southern psyche is the religious element. Religion traditionally has played an important part in the activities of a Southerner's life. An apparent conflict seems to exist with the presence of a large number of denominations and even several congregations of a single denomination in a town. This is not so much a suggestion of non-conformity to a set of ideals, but rather, again, that the Southerner takes things personally, particularly religion. An assortment of churches enables him to choose that which satisfies his emotional streak and social needs as well as his

religious needs. And here is one point at which the black and the white Southerners can find common ground: out of the South have come the deeply emotional spirituals and gospel songs, the fervor of revivals, the highly charged, emotional rhetoric of the fundamentalist preacher.

By the numbers, Methodists, Baptists and fundamentalists dominate, and their teachings direct more toward the individual's personal relationship with God and away from leadership in correcting social evils.

A certain puritanism still strongly revails: language usage, for instance, should be discreet. In 1977, the Coffee County School Board banned the use of the novel Drums Along The Mohawk because objections were raised by the presence of a few damns and hells. Sex education in schools is a fearful point--"children will get ideas they don't need to know about." Meanwhile the rate of teenage pregnancies continues to climb. A person arrested for possession of marijuana in Atlanta faces more severe consequences than he would in Minneapolis, though conversely the penalties for drunken driving or for carrying an open bottle are more severe in Minneapolis.

It is not to be said that the Southerner is insincere in his religion; he is not. The need for a good relationship with God is very strong, and Ayers believes that this duality, this concern for spiritual good as well as for material good, is a positive and strong contribution the South has for the nation. It is well exemplified in the stated philosophy of President Carter, and while it is well understood by a great

many Southerners, it baffles many outside the South.

The Southerner's talk is different; his accents--there are several--mark him out immediately. His rhetoric is different, sometimes full-blown, usually expressive. While living in Minnesota, I found I missed the imagery of Southern speech; Northern speech by comparison is drab and colorless. It lacks the tradition of oratory and story-telling which were regarded as near-art forms in the South.

One fascinating phenomenon is the strongly Southern flavor to the lingo of the citizen's band radio user. The courtesy forms of "good buddy" and thanks expression like "appreciate ____." exclamations like "mercy sakes" are universally used and Southern in nature. The picturesque imagery, such as green stamps for money, is grounded in Southern speech. Further, the tendency is to speak with the sender's notion of Southern accents, and across Iowa and Minnesota, the results are amusing.

To return to a point made earlier in this section, most of this deals with the character of the white Southerner. Perhaps another Cash is needed to define the archetypal black. Perhaps the task is already impossible. The agents of change have been at work; the joint forces of desegregation and black power are altering the self-perception of the Southern black. We have a growing body of writings about the black experience by those who have achieved--Carl Rowan, Alex Haley, Leontyne Price, to name a few--but no synthesis, White society knows

little, really, about the experience of middle-class blacks and their values.

It is impossible, today more than ever, to speak of the typical Southerner. The range is too great: there is a wider spread between poverty and affluence; there is a wider range of occupational activity; there is less and less common experience shared by a majority of its people. We don't know enough about the experiences and values of all segments of Southern life. We don't know what points of synthesis may exist between the black and the white subcultures.

We do know that to be Southern has meant to be different. What these differences really are, what values they have to offer the national experience, whether they may be overcome by the agents of change--all are questions that merit study.

Useful Readings

Wallace M. Alton, Jr., and Wayne Flynt, "Religion in The Land of Cotton," You Can't Eat Magnolias. Presents concise discussion of religion and its background in the South; proposes that pervasiveness of religion is a relatively new phenomenon.

Jack Bass, "Hunger? Let Them Eat Magnolias," YCEM. Discusses appalling extent of malnutrition still prevalent in South.

W. J. Cash, The Mind of The South, cited earlier.

James McBride Dabbs, Who Speaks For The South? cited earlier.

Eli N. Evans, The Provincials: A Personal History of Jews in The South, (New York: Atheneum, 1973). Chapters 7, 10, and 19 are illuminating on Southern values, as is Section III, The Struggle Against Conformity.

Roger Griffin Hall, "Are The Bozarts Blooming?" YCEM. Discusses the condition of the fine arts in the South.

Hugh Doak Hart, "In and Out of Dixie: A Business Man's Viewpoint," Essays on Southern Life and Culture, cited earlier; discusses his perceptions of difference in Northern and Southern characters.

Robert B. Heilman, "The Southern Temper," from Southern Renaissance, Louis D. Rubin, Jr., and Robert D. Jacobs, editors.

Florence King, Southern Ladies and Gentlemen, (a Bantam Book, published by arrangement with Stein & Day Publishers, New York, 1975). Direct and irreverent explanations of Southern mores and types by a modern Southern lady.

George E. Mowry, Another Look at The Twentieth Century South, (Baton Rouge: Louisiana State University Press, 1973). A non-Southerner's view that Southerners aren't so different.

Reynolds Price, "Dodo, Phoenix or Tough Old Cock?" YCEM. Points out importance of rural setting in American novels through Hemingway and Faulkner.

Richard M. Weaver, The Southern Tradition at Bay, edited by George Core and M. E. Bradford, (New Rochelle, New York: Arlington House, 1968). Particularly the chapter "Fiction Across the Chasm," which deals with nineteenth century Southern novelists and reflections of their contemporary attitudes and values. For literature teachers.

C. Vann Woodward, "The Historical Dimension" in his The Burden of Southern History, (Baton Rouge: Louisiana State University Press, 1960). Discusses the Southern contribution of a historical sense to literature and the importance of a historical imagination.

Edwin M. Yoder, "W. J. Cash After A Quarter Century," in The South Today: One Hundred Years After Appomattox, (New York: Harper & Row, 1965), edited by Willie Morris.

Howard Zinn, The Southern Mystique, (New York: Alfred A. Knopf, 1964). Argues the South is really the essence of the nation. Interesting in conjunction with Mowry.

BIBLIOGRAPHY

Books

- Agee, James, & Evans, Walker. Let Us Now Praise Famous Men. (Boston: Houghton Mifflin, 1941). Heart-rending observations of poverty in Alabama cotton country in 1936; sensitive photography by Evans.
- Ayers, H. Brandt, & Naylor, Thomas H., eds. You Can't Eat Magnolias, (New York, etc.; McGraw-Hill Book Co., 1972). 357 pp. One of the most useful books in this study. Essays published by L. Q. C. Lamar Society, regional progressive movement.
- Bennett, Lerone, Jr. Pioneers in Protest, (Chicago: Johnson Publishing Co., 1968). 256 pp. Seventeen biographical essays on persons important in developing black pride; one of the most pertinent is on W. E. B. DuBois. Well-suited for student reading.
- Bernard, Jessie. Marriage and Family Among Negroes, (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1966). 150 pp. Statistical study; useful if seeking broad base line for comparison with later regional studies.
- Blair, Lewis. A Southern Prophecy: The Prosperity of The South Dependent upon The Elevation of The Negro, 1889. Edited, introduced by C. Vann Woodward, (Boston & Toronto: Little, Brown & Co., 1964). Blair, 195 pp. Woodward, 46 pp. A true prophet, Blair backed his vision with statistics. Useful background of situation in period following the Compromise of 1875.
- Bonds, A. B., Jr. Essays in Southern Life and Culture: A Henderson Symposium, (Arkadelphia, Arkansas: Henderson State Teachers College, 1941). Several essays on semi-centennial of HSTC. Cover various aspects of life. The final one delineates the condition of higher education in Arkansas in the early part of this century. 264 pp.
- **Brown, Claude. Manchild in The Promised Land, (New York: Macmillan, 1965). Part of the spate of books about miseries of black, particularly Southern black, life that was produced during the 1960's.
- Cash, W. J. The Mind of The South, (New York: Alfred A. Knopf, 1941). The classic, definitive work on the Southern psyche; a must for any background on the twentieth century South.
- Dabbs, James McBride. Who Speaks For The South? (New York:

Funk & Wagnalls, Inc., 1964). 381 pp. Chapter 29 should be required reading in developing unit on change; whole book of use for desegregation study. More personal tone than in some equally scholarly materials. Thoughtful; thought-provoking.

Dinnerstein, Leonard, & Palsson, Mary Dale. Jews in The South. (Baton Rouge: Louisiana State University Press, 1973). 385 pp. For studies of discrimination, this is useful, though not as useful in frame of Southern values as Evans.

Evans, Eli N. The Provincials: A Personal History of Jews In The South. (New York: Atheneum, 1973). 331 pp. Highly readable. Useful in study of discrimination as well as for Negro-Jewish relationships.

Ewell, Leighton. A History of Coffee County. (Manchester, Tennessee: Doak Printing Co., 1936). Cheerful little book relating local history; early part draws heavily on Goodspeed. (Found in Coffee County Lannom Memorial Library, Tullahoma, Tennessee.)

Glusker, Irwin. A Southern Album. (Birmingham, Alabama: Oxmoor House, 1975). Introduction by Willie Morris. A little grim to be a good coffee table book; photographs of aspects of Southern life.

Golden, Harry. Our Southern Landsmen. (New York: G. P. Putnam's Sons, 1974). 241 pp. Good overview, with vignettes, of history of Jews in South, particularly place of particular Jews in Southern history. Chapters of religion, mixed marriages, and fears among the Jews of the South, and family are useful for values.

Goodspeed, Histories of Cannon, Coffee, Dekalb, Warren and White Counties. (McMinnville, Tennessee: Ben Lomond Press, 1972; reprinted from 1887 edition of Goodspeed's History of Tennessee). Basic history of local areas. Valuable.

**Haley, Alex. Roots. (New York: Doubleday, 1976). Massive study tracing family, hence delineating black experience in America from Africa on.

Hodge, Clarence Lewis. The Tennessee Valley Authority: A National Experiment in Regionalism. (first published by American University Press, 1938; reissued New York: Russell & Russell, 1968). 248 pp. Extensive bibliography. Emphasized concept of regionalism and need for it rather than statism or sectionalism.

- King, Florence. Southern Ladies and Gentlemen. (A Bantam Book, published by arrangement with Stein & Day, Publishers, New York, 1975; Bantam, 1976). 245 pp. This paperback is one book on this list that is not in the Middle Tennessee State University Library. Delightful reading; highly irreverent in tone as she dissects the Southern psyche. Has obviously read Cash.
- Lytle, Andrew. A Wake For The Living; A Family Chronicle. (New York: Crown Publishers, Inc., 1975). 270 pp. Just as title implies; this Fugitive writer describes his family which was very much a part of early Middle Tennessee history.
- Martin, Roscoe C., ed. TVA: The First Twenty Years. (University of Alabama Press & University of Tennessee Press, 1956). 273 pp. A staff report; enlightening purposes, results of TVA.
- Martinez, Corinne. Coffee County: From Arrowheads to Rockets. (Tulahoma, 1969). 354 pp. Excellent work updating Ewell and Goodspeed, though with occasional minor gaps. Done in connection with history project at Middle Tennessee State University.
- Morris, Willie, ed. The South Today: One Hundred Years After Appomattox. (New York: Harper & Row, 1965). 144 pp. Essentially a collection of essays on the race problem, viewed from an assortment of positions. Contributors are black and white.
- Nowry, George E. Another Look At The Twentieth Century South. (Baton Rouge: Louisiana State University Press, 1973). 90 pp. A non-Southerner who was for a time on LSU staff looks at South, compares it with Middle West; thinks Southerner not so different.
- **Odum, Howard. Southern Regions of The United States. (Chapel Hill, 1936). Also An American Epoch. (New York: 1930). Cash draws heavily on Odum's work. Seems to be soundly regarded historian.
- Owen, Marguerite. The Tennessee Valley Authority. (New York, Washington, London: Praeger Publications, 1973). 263 pp. Very useful source for TVA material. Highly readable.
- Tennessee Valley Authority. Annual Report of The TVA, 1935. (U. S. Government Printing Office: Washington, 1936). 90 pp. Primary source; useful for statement of specific benefits expected from proposed dam. This is the first of TVA's annual reports.

Annual Report of The TVA, (Washington, D. C.: U. S. Government Printing Office) any given year to present date is useful source for following TVA's work, particularly in later years as its role has shifted. An interesting sideline now is beautification of towns.

Nature's Constant Gift: A Report on the Water Resources of The Tennessee Valley, (Knoxville, Tennessee: TVA, 1963). 74 pp. Very readable survey of water resources, quick overview. Strong bias toward TVA. Suitable for student use.

Thorpe, Willard, ed. A Southern Reader, (New York: Alfred A. Knopf, 1955). 760 pp. A treasure trove of essays spanning the lifetime of Southern history. Most useful for particular sense of a time, place or event. Frequently specified in this paper, as is You Can't Eat Magnolias.

Tindall, George Brown. The Persistent Tradition in New South Politics, (Baton Rouge: Louisiana State University Press, 1975). 72 pp. Although this paper has not dealt with politics, this book concisely outlines the thread of continuity that runs through apparently disparate elements of Southern political movements.

The Disruption of The Solid South, Mercer University Lamar Memorial Lectures, No. 14, (Athens: University of Georgia Press, 1972). 72 pp. plus an extensive bibliography with annotations. Tindall is highly regarded as political historian. Disruption compares Rutherford B. Hayes' policy toward the South with that of Richard Nixon's.

Twelve Southerners. I'll Take My Stand, (New York: Peter Smith, 1951; reprinted from Harper & Brothers, 1930). 359 pp. The celebrated manifesto for agrarianism by the famous Fugitive group. Particular essays have been recommended at points in this paper.

Rubin, Louis D., Jr., & Jacobs, Robert D., eds. Southern Renaissance, (Baltimore: Johns Hopkins Press, 1953). Several essays particularly useful are those of Heilman, Weaver and Woodward.

Warren, Robert Penn. The Legacy of The Civil War: Meditations on The Centennial, (New York: Random House, 1961). 109 pp. Deeply thoughtful long essay, to be strongly recommended to the teacher of American history or literature, for the teacher's consideration, not something that would be directly applicable in the classroom. Sees the Civil War as our Homeric period. Noted as poet and critic, has also written several novels that seem applicable, though I have not read all of them: The Night Rider (1939).

At Heaven's Gate (1943), All The King's Men (1946)--also as excellent movie, The Cave (1959).

Weaver, Richard. The Southern Tradition At Bay. (New Rochelle, New York: Arlington House, 1968), editors George Core & M. E. Bradford. 396 pp. The chapter, "Fiction Across The Chasm" is interesting for its discussion of novels written during the Reconstruction, highly reflective of attitudes and values of the time. Basically later nineteenth century territory, for literary tradition.

Woodward, C. Vann. The Burden of Southern History. (Baton Rouge: Louisiana State University Press, 1960), 191 pp. Distinguished historian. "The Historical Dimension" useful for literature study; chapters on racial discrimination history, politics re the Populist heritage.

Origins of The New South. Vol. IX of A History of The South. (Louisiana State University Press, 1951). 515 pp. with critical essays on authorities. A historian's history.

Zinn, Howard. The Southern Mystique. (New York: Alfred A. Knopf, 1964). 263 pp. Account of white teacher in Negro college (Spelman College, Atlanta, Georgia) who was active in local desegregation maneuvers. Very useful and enlightening, though Zinn is an ax-grinder.

Except where noted (**), I have looked over or read all the books listed here. The list inevitably has missing important writings that would enlarge and intensify the scope of this paper, but it does include a workable range historically and for diverse points of view.

ERIC Materials

These are available on microfiche at Middle Tennessee State University's library or through the ERIC Clearinghouse for Social Studies/Social Science Education, 855 Broadway, Boulder, Colorado 80302, or through the ERIC Clearinghouse on Reading and Communication Skills, National Council of Teachers of English, 1111 Kenyon Road, Urbana, Illinois 61801. They were produced between 1973 and 1976.

Leach, Macedward, & Glassie, Henry. A Guide for the Collector of Oral Traditions and Folklore Material in Pennsylvania. (ED 126 543). Of incidental use outside Pennsylvania. Usefulness would lie in suggestion of applicability, techniques in other states. 78 pp.

Thompson, Enid T. Local History: A Handbook for Collecting, Preserving and Use of Local History Material. (ED 110 055). A manual for the step by step collection, organizational procedures. Includes information for training volunteers and staff and the development of specific projects, which might be readily adaptable to classroom activities. 61 pp.

Schroeder, A. E. The Immigrant Experience: Oral History and Folklore Among Missourians From Germany. (ED 127 836). A gathering of surviving customs, etc., from the old country. Contains sample registration forms for procedures. 34 pp.

Brown, Richard, & Hareven, Tamara. Writing the Social History of One's Family. (ED 099 245). A good beginner's project in collecting oral history; includes questions, tips, a list of primary sources, as well as a bibliography for background reading. 16 pp.

Williams, Catharine. The Community As Textbook. (ED 113 246). Ways in which to utilize community resources, six categories. 32 pp.

Devita, James A. & et al. From Settlement to Suburbia: A New History of Chilinsford (Mass.). (ED 128 257). Very useful; it was written as a historiography exercise by Chilinsford High School students. 64 pp.

Brown, Ralph Williams, & Tyrrell, William G. How to Use Local History: How to Serve, Series No. 3. (ED 080 407). Aimed at K-12 teachers, broadly based. Discusses use of primary sources, community records. Useful for neophyte in using local history. 8 pp.

Neuenschwander, John A. Oral History As A Teaching Approach. (ED 118 561). Discusses techniques, purposes, etc. Useful if nothing else is available. 42 pp.

Kirsch, Channa Beth. Indiana Bicentennial Classroom Resource Guide. (ED 128 259). Useful planning guides for various grade levels. 46 pp.

- Oral History For Local Historical Societies. (ED 110 404). Not available from ERIC; AA Society of Local Historians, 1400 Eighth Avenue South, Nashville, Tennessee 37203, \$3. Tips on interviewing, questions to ask of whom, why; indexing of material. Material useful for teacher of history class for data to be obtained and to language arts teacher for critical thinking, organizing skills.

Shelton, John Reed. New Problems, Old Resources. (ED 071 804). Useful religious insights, extensive bibliography.

Publishing acquired materials

Wigginton, Elliot. Moments: The Foxfire Experience (ED 120 089). About the origins, aims of Foxfire. 144 pp.

Wood, Pamela. You and Aunt Arie: A Guide to Cultural Journalism Based on Foxfire and Its Descendents. (ED 120 090). The whole business of a Foxfire-type publication from organizing student assignments to writing the stories to laying out the publication. 212 pp.

Steamboat Springs Public Schools, Colorado. Three Wire Winter, Vol. 1, No. 2. (ED 125 979). A Foxfire-type magazine, 76 pp.

- Looking At: Competency-based Teacher Education, Public Doublespeak; Oral History; Death and Dying. (ED 128 262). available from the ERIC Clearinghouse for Social Studies/Social Science Education, address at beginning of this section). The three pages on oral history are excellent on how to get the teacher started on how to gather oral history with the class. 7 pp.

Southern-Oriented Magazines

The following are available in the MTSU library. Also given is the extent of holdings of periodical. Unindexed magazines are marked *.

* <u>The South Magazine</u>	(Vol. 1-- 1974--)	regional analog to <u>Business Week</u>
<u>The South Today</u>	(Vol. 1-- 1969--)	
<u>Southern Economic Journal</u>	(Vol. 1-- 1933--)	
<u>Southern Education Report</u>	(Vol. 1-8 1965-69, ceased publication)	
* <u>Southern Exposure</u>	(Vol. 1-- 1973--)	soft cover, bears regional resemblance to <u>Americana</u> , tends to focus on particular topic per issue
<u>Southern Folklore Quarterly</u>	(Vol. 1--1937--)	
<u>Southern Humanities Review</u>	(Vol. 1-- 1967--)	intellectual in tone, subject
<u>Southern Literary Journal</u>	(Vol. 1-- 1968--)	specializes in writings by and about Southerners, the South
<u>Southern Living</u>	(Vol. 1-- 1966--)	regional <u>Better Homes & Gardens</u>
<u>Southern Observer</u>	(Vol. 1-13 1935-66; ceased publication)	
<u>Southern Quarterly</u>	(Vol. 1-- 1962--)	reviews new publications about South
<u>Southern Review</u>	(new series, Vol. 1-- 1965-- old series, Vol. 1-17 1935-42; merged with <u>Kenyon Review</u>)	
<u>Southern Voice</u>	(Vol. 1 1974 only)	

Novels, Plays and Films

The following may or may not be suitable for high school classroom use. They were listed for their bearing on the subject of this paper.

Agee, James. A Death In The Family.

*Caldwell, Erskine. God's Little Acre; Tobacco Road. The latter was adapted as a play and later as a film that is considered quite good.

Dickey, James. Deliverance. This too was filmed.

Faulkner, William. I would single out "The Bear," "Barn Burning," As I Lay Dying (as a view of economic deprivation and social comment), The Reivers, and the Snopes trilogy, The Hamlet, The Mansion, and The Town.

Glasgow, Ellen. Barren Ground.

Lee, Harper. To Kill A Mockingbird; again, a successful film.

O'Connor, Flannery. Everything That Rises Must Converge; The Heart Is A Lonely Hunter. Movie also.

Stuart, Jesse. Taps For Private Tussie; also many good short stories about the Kentucky mountain people.

Warren, Robert Penn. *The Cave, All The King's Men (also an excellent film production of it), *Night Rider.

Welty, Eudora. Delta Wedding; Losing Battles.

Wolfe, Thomas. Look Homeward, Angel.

Plays

Connelly, Marc. Green Pastures. Both film and television productions have been made.

Williams, Tennessee. The Glass Menagerie.

Films

Member of The Wedding (1953) Fred Zinneman directs the Carson McCullers play.

Tobacco Road (1941) John Ford directs adaptation of Caldwell novel.

Wild River (1960) Elia Kazan directs; deals with efforts of TVA to build dams; problems of persuading people to leave their homes; flash floods that used to be major river plague.

Magazine Articles
a short list

Certain issues have been devoted to consideration of the South. These are:

Ebony: Volume 26, August, 1971. The South Today

Harper's: Volume 230, April 1965. The South Today

Look: Volume 29, November 16, 1965. The Fast-Changing
South

Time: September 27, 1976. The South Today

All have much useful and interesting material, but care should be taken to note the dates and evaluate accordingly.

Economics

Barnes, P. "Pulpwood Peonage; Unionization In The Rural South," New Republic, March 18, 1972.

Brown, G. H. "The New South As The Census Shows It," U. S. News And World Report, November 2, 1970.

Sutton, H., ed. several articles under "The South As The New America," Saturday Review, September 4, 1976. Data on the supercities Atlanta, Houston and New Orleans pertinent and interesting.

-----"America's Sunbelt Growing In People, Power," U. S. News And World Report, April 12, 1976.

-----"Go South, Young Man," Senior Scholastic, November 16, 1970.

Desegregation/Integration

Cummings, J. B., "Been Down So Long Anything Looks Up To Us," Esquire, August, 1971.

Fisch, J. "Field Notes On The Changing South," Harper's, April, 1972.

Maguire, W. J., ed. "Ed: A Black Sharecropper's Story," American Heritage, February, 1976. Very clear, vivid account of life of black sharecropper in the "panic year" (1929), which wasn't much different in some respects from other years.

Reed, J. S. "Can The South Show The Way?" National Review, September 15, 1972.

-----"For Blacks, Big Strides In The New South." U. S. News and World Report, February 25, 1974. Short, almost routine follow-up on black opportunities.

Life Styles/Traits/Attitudes

Burnham, James. "A Southern Perspective," National Review, February 1, 1974. Notes general Southern characteristics and some distinctions among sections of the South and blacks.

Caldwell, Erskine. "The Deep South's Other Venerable Tradition," New York Times Magazine, July 11, 1965. About tradition of violence and its relationship to other Southern traits.

Caldwell, Guy A. "Jefferson Renounced," Yale Review, March 19, 1969. Thesis Southern thinking not so Jeffersonian derived.

Frady, M. "God and Man in The South; The Church's Indifference To Civil Rights," Atlantic Monthly, January, 1967.

Greene, Johnny. "What It Means To Be A Good Ole Boy," Harper's September 1976. Between this and Florence King, the good ole boy hasn't a chance.

Hackney, Sheldon. "The South As Counterculture," American Scholar, October, 1973. Read in conjunction with Cash.

also "Southern Violence," American History Review, February, 1969.

King, L. L. "We Ain't Trash No More," Esquire, November, 1976.

Haseldean, Kyle. "Which South?" Christian Century, September 1, 1965. Traces currents of change; notes lack of uniformity.

-----"People Under Glass," Christian Century, December 16, 1970.

-----"The South On The Rise; A Success Story," U. S. News and World Report.

Miscellaneous

Kraus, Joseph. "The Teacher Whose Kids Rewrote History," Media & Methods, May/June, 1977. The teacher is Tri Robinson, Parkview Intermediate School, Lancaster, California. Classes are actively involved in local history collecting. One class rewrote final chapter in life of Jeremiah Johnston.

About the author

It is perhaps pertinent to present certain information about the writer, as perceptions are inevitably colored by experience. While she herself was born and grew up in Oklahoma, her father came from the White River country some sixty miles west of Memphis. His parents had migrated from West Tennessee. Fifty years of residence in Oklahoma have not erased the southernness of his character and attitudes. Consequently the writer grew up in an area that was not strongly Southern in character, but with Southern influence as a familiar part of her environment.

She lived in Middle Tennessee during the 1960's, leaving the state in 1968 for an eight-year residence in suburban Minneapolis. She then returned to Middle Tennessee. She has taught in secondary schools in Tennessee and Minnesota for thirteen years.